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CONTENTS.

Editorial	243
A Survey,—Problems Solved and Awaiting Solution,	
..... <i>Rev. J. S. Gale, D.D.</i>	245
Problem of The Medical Wherewithal,	<i>O. R. Avison, M.D.</i> 248
Problem of Reaching with the Gospel the Japanese in Korea	
..... <i>Mrs. Anna B. Chaffin.</i>	250
The Problem of Larger Efficiency in our Sunday Schools	
..... <i>Mrs. W. A. Noble.</i>	253
The Missionary On His Job	<i>Rev. G. S. McCune, D.D.</i> 256
Athletics and International Good Will,—The Far Eastern Olympic Games.....	<i>Mr. Byron P. Barnhart, Sect'y Y.M.C.A.</i> 259
Recruits,—Some Coming Missionaries of Pyeng Yang	
..... <i>Mrs. S. L. Roberts.</i>	260
Why I Would Rejoice in My Children Becoming Missionaries	
..... <i>Rev. W. B. Hunt.</i>	262
Korea Conference, Methodist Episcopal Church	<i>Rev. S. A. Beck.</i> 262
Correspondence. (1). Cover Picture Explained	<i>Mrs. R. E. Winn.</i> 264
(2). Crescent Beach	<i>Rev. J. C. Crane.</i> 264
(3). Note of Appreciation of Korea Mission Field ...	
..... <i>Rev. John Nelson Mills.</i>	265
(4). Letter from Committee of Endowment of The Pyen ₃ Yang	<i>Union Christian Collegc.</i> 265
Notes and Personals	267

THE KOREA MISSION FIELD

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EDITORIAL.

THE FIFTH GOSPEL.

The Holy Land whose ancient cities and Oriental customs were so freely used by Christ as illustrations and which persist until the present day, is considered by many to be the fifth Gospel. We are even assured that it would be a fine thing if every minister of the Gospel could take a post-graduate course in the form of a tour of Palestine, and because only a very few of the many can do this, books and poems have been written by experts in some measure to make good the deprivation.

I have personally visited Palestine and in my view the benefits accruing from such procedure have been exaggerated. Charles Haddon Spurgeon could never be induced to visit the country whose house had been left unto it desolate until such time as the Jews shall be willing to welcome their Redeemer. "Desolation" is the word descriptive of Palestine. In physical geography it is largely "scattered and peeled," the Dead Sea being its fittest symbol, while religiously it is the nest of superstition and fraud, of bigotry and murderous sectarian hate so intense that an armed Turkish guard at the entrance of the Church of the Holy Sepulchre is necessary to prevent the Christian sects, who worship in their several chapels inside, from falling upon and killing one another. No, the Fifth Gospel is a far more cheerful and inspiring something than Palestine or any other something because it is a *somebody*, viz. the Christian who so completely temples the Christ that he becomes a "living letter known and read of all men."

In the Acts we read that the confuted and confounded enemy sized up two of the Apostles whom they had arrested, browbeaten and vainly attempted to silence in the words "When they beheld the boldness of Peter and John and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been with Jesus and learned of Him." This is the very thing to which the Master invites His disciples first, last and all the time,— "Take My yoke upon you and *learn* of Me." Receive My Spirit without which you cannot know Me; — "receive ye the Holy Spirit." Paul said of himself "I live yet not I but Christ liveth in me." Tayler Lewis used to speak of the Christian's "life being coëssentiated with Christ's life." A quaint Scotch preacher once read the text "I can do all things!" and exclaimed "Ah! Paul I doubt you there!" then finished the text, "through Christ Who strengtheneth me" and added, "Ah! Paul I could do as much mesel!" The Scriptures make stupendous claims for the Christian. He is declared to

proclamation planned? What voice could equal his up to the very last? Was it medical work that needed strong, kind backing? he led the way. Was it the falling fortunes of the Tract Society calling for help? he raised the needed funds. The last financial effort failed; I explain it in that his voice was still. Was it the Bible that needed translation, he was our one and only chairman. Was it education? If Seoul ever has a college, which it will have, inscribed in letters written upon its soul we shall ever read "Amid the strife of tongues that marked my birth, my hope was Underwood." Was it missionaries we needed? his was the call that met response and brought the best we have to-day, not only of our own mission, but Southerners and Canadians as well. For all the labors of these thirty-three years his name and life shall have the crown.

But now may I touch for a little upon some of the weak spots that we as a body of missionaries have not been able to correct or strengthen, —some unsolved problems. One of the weakest is our church's relation to industry. It is a national defect with Koreans to shrink from what we call manual labor. Many are waking up to this fact and are doing what they can to make it right, but still it remains a national weakness that enters into the very bone and fibre of this people, and we have not overcome it through Christian influence. The rank and file still hold to literary training; soft handed service, the life of a scholar and gentleman are what are sought and aimed at. No shame is felt by the Christian who lives and eats off someone else's hand labor. This conscience is not yet developed in our people as it must be before they become a church and a race that can stand. Many of our members are hard workers but still the dignity of labor and the joy of making money enough to feed one's parents and help the other man, has never come over their consciousness with anything like a tidal wave.

My old helper who came to me with a rack on his back and a broad grin on his face as he carried bricks down the main street of Pai-o-gai in order to encourage others to join him who were too poor to live and too proud to work, has set the pace for all our Christian leaders and helpers. The Governor of Kang-wun province is one of the few Christians I know who says, "No man is a man who is afraid to put a coolie's rack on his back and to go out and dig in the fields in times of leisure." He does so and to that extent is surely a model Christian. We shall need, in view of the weakness of this people, to make, more and more, the industrial part of our education compulsory, while the purely literary part may be optional.

It is rather difficult to say just why the Korean has set his face so against manual labor, but I think all will admit that the spirit of this people is squarely opposed to anything that has to do with soiling the hands. I find an expression in the writings of Sung Hyun who was born in 1439 that goes on to say "Manual labor is mean and contemptible (chun hao) and yet we see cases of men rising the high office who have nothing better than skill of hand to recommend them." Indeed it is a serious matter with the church, life and death in fact, and as we preach works as well as faith the ground work must ever be honest labor. I fail to see that the church has had much to do thus far insolv-

ing this problem. Not many carpenters, or builders or manufacturers, or tillers of the soil have been newly created by our effort.

The second question is the literary one. Men all desire to be scholars, and Korea has always been a literary nation and yet the fact of the matter is we are raising up an illiterate ministry. One hundred and fifty men more or less in our theological seminary and not five percent of them able to read Japanese or any other language outside of their own and no books for them to read worth anything in their own tongue. A bare ten percent, many past middle life, are struggling along to get something of English or Japanese, but it is quite hopeless. Other schools are introducing native Korean teachers who have been trained abroad according to methods that obtain in Japan to-day, while our poor theologues grind away without text-books or any other inspiration beyond the labored effort of the missionary. We have no native help and none in sight, in the Presbyterian Mission. To remedy this more than half these students should be sent home and no end of pruning and trimming given to the rest for they are, I assure you, from a Korean point of view as well as from a foreign, hopelessly illiterate.

Our educational and literary difficulties to-day can be illustrated by the case of father and son. The father dreams his dreams of a Confucian paradise with its gods of the pen and all its sages crowned with wreaths of laurel. The son knows nothing about it and cares less, but talks, thinks and lives in a fringe of the modern world which is little by little to become the fabric of life removed 2,000 years in its make up from the world of his father. So widely separated are this father and son. The son will never to his dying day be able to read what his father has written and the father will never, world without end, understand what his son is studying or mooning about. It is pathetic, yes, as Professor Starr said to me the other day, in speaking about it, tragic, and yet we are in the midst of it to help with this lever that overcame Europe in reformation days, still a mighty lever.

Another matter that somewhat depresses me is the fact that thirty-three years among a literary people has developed, practically, no native Christian literature. We are yet to see and hear that outburst of song that contributes toward the writings of the church and will help make up East Asia's portion of modern Christian thought.

As we have had a recent illustration of it let me finally mention, as to defects, the word *face* or *moyang*. Koreans will die for "face," yes, almost before conscience, and yet to us there is less than nothing in it. How do I look to those looking on? Have I broken the fundamental laws of "face"? then let me die! May someone tell us what these laws are. That they exist, that they are definite, that they are most exacting, that men and women will die in accord with them, all will admit, but where they begin, how far they go and what they definitely include, no foreigner ever dreamed of. We see them frequently working damage about us in the midst of our Christian community. The church as yet has not been able to correct the weakness and absurdity of the laws that govern "face."

PROBLEM OF THE MEDICAL WHEREWITHAL.

Aug. 15th, 1917.

Dear Mr. DE CAMP:—

In response to your request for an explanation of the recommendation made by the Mission Medical Committee at the recent Annual Meeting of the Northern Presbyterian Mission that the Board in New York be petitioned to appoint a medical secretary, I am glad to offer the following statement.

It has been repeatedly pointed out that the medical mission work in Korea, as in practically all other lands, must be greatly strengthened if it is in any way to adequately fulfil its functions and this thought, to a considerable extent, has permeated the consciousness of most missionaries and to some extent that of Mission Executives in the Home lands so that they no longer refuse to acknowledge the validity of our calls for reinforcements, for better buildings, for more equipment and for greater sums of money for current expenses. The answer they now make is that they are unable to find the men and money which they admit we should have.

After carefully considering the time at the disposal of the Board's present Executive Officers and comparing it with the work they have to do in all the departments other than medical; after again carefully considering the methods they have been using to find medical men and nurses willing to come and suited to the work; and after carefully considering the apparent lack of effort to interest the whole medical profession in the support of this work the opinion of the Medical Committee is that

It is evident (1) that the Board's present officers have no time left from other pressing duties to make the special effort necessary to secure the needed men and money.

(2) That they have not grasped the idea, which seems plain enough to us who are doctors, that the methods followed in securing other classes of workers are not likely to be successful in securing medical workers—(a) because medical workers, including nurses, are not to be found in the usual haunts of evangelists and educators but must be looked for elsewhere:

(b) because, unfortunately, those people are not so much in the habit of reading church literature, even though they may be active Christians, as are the others and so they do not come up against the usual appeals for workers as do the other classes mentioned and

(c) because doctors and nurses do not respond to the same kind of appeals that touch others. Well informed doctors who are themselves interested and full of zeal, who can present the work from the medical standpoint, are much more likely to succeed in creating interest than are laymen (from the stand-

- point of the medical profession) who are very apt to present those aspects of the work that appeal less to professional men.
- (3) That they have not realized how little interest the medical profession at home is taking in the work of their confreres abroad and how much *new* money might become available were those same people aroused to a recognition of what their humble brethren in the mission field are doing, viz,—
- a. in advancing the science of medicine by research and by the wide application of the findings of other workers :
 - b. in relieving suffering and prolonging life where suffering is so common and death such a frequent reaper :
 - c. in saving communities and nations from sickness by the persistent teaching of the known principles of hygiene and rules of sanitation :
 - d. by the application of scientific knowledge and the constant spread of the understanding of the same to open dark minds and set men thinking new thoughts that will put them in the way of new living :
 - e. in arousing men's interest in the Christ whose teachings and example are the foundation of all the benevolent work that is being done throughout these lands.

We believe that a well-informed, zealous medical secretary (preferably and almost necessarily a medical man) could do all these things more effectively than any other type of man and that he could soon get good applicants for the Board and new and greatly increased funds from hitherto untouched sources and so speedily change the whole condition of medical mission work by supplying what both the Missions and the Boards are willing the work should have, but have not so far been able to provide.

The Committee further believes that the Medical Secretary would get great help from a committee of wise and devoted medical men, chosen by the Board from various parts of the country, who would advise him as to the needs of the things asked for from the field, whose support and backing to his requests and whose introduction to medical men everywhere would secure from them a sympathetic hearing for his statements, and whose connection with and interest in the work would be a guarantee to the medical profession of the real value of the work he stood for.

The Committee offered the following recommendation which the Mission sent on to the Board with its approval as a suggestion to the Board, feeling that this dealt with the internal administration of Board affairs concerning which the Mission could do no more than offer a suggestion.

RECOMMENDATION.

“We recommend that the Mission strongly urge the Board to give earnest consideration to the question of the appointment of a special medical secretary whose duty shall be to assist in every possible way the

medical work on the field and to cultivate interest and secure support for that work in the homeland. He should visit the different medical schools, endeavoring to secure a symyathetic hearing among the students and cultivate a friendship with the professors in the schools and the attending physicians in the hospitals. He should reach the nurses' training schools and seek to influence nurses who might care to enter the foreign field as a life-work and attend the medical meetings with the object of securing personal touch with those who at present know little about mission work. He should seek to secure funds from those who are not now subscribing to mission work in foreign lands, especially the medical profession, and aim to continue this interest by a publicity campaign.

The objects of appeal by these constituted bodies shall be those to which the Mission and Board concerned have given consent and placed upon their lists for the purpose."

It will be seen that this is a suggestion to our own Board only, but many feel that it will work so well that other Boards may wish to follow a similar method and in such case it may be well, for the sake of economy and simplicity, for the Boards to co-operate both in the appointment of a Secretary and of an Advisory Committee of Medical Men.

This is not essential to the scheme as proposed to the Northern Presbyterian Board and so it was dropped from the recommendation, in which it originally formed a clause, but it would certainly lighten the financial burden which some Boards might hesitate to shoulder were they asked to undertake an additional Secretary unaided.

Very Sincerely,

O. R. AVISON.

THE PROBLEM OF REACHING WITH THE GOSPEL THE JAPANESE IN KOREA.

(This paper and the next succeeding were read at the Methodist Women's Conference at Pyeongyang in June who voted that it be printed in the KOREA MISSION FIELD.—EDITOR.)

There is no greater asset in one's missionary career than the knowledge of the language of the people to whom he is sent.

A few days ago a young Korean man said to me "The foreigners who are not missionaries in Korea live here any number of years but they do not know the condition of the country, neither do they know the people. But the missionaries know our hearts, our thoughts, and everything about us, because they know our language."

Before taking up the value of the knowledge of Japanese to the Korea missionary we are going to assume that the missionary has at least a working knowledge of Korean or that he has graduated from the language course, for no Korea evangelistic missionary can do efficient work unless he has the Korean language.

Ten years ago we might have said that the knowledge of Korean was all that was really essential for a missionary here but we have come

to the place now where, if we are to be efficient, we must know Japanese as well.

In the first place Japanese is the national language. We can pay no higher compliment to Japan than to undertake to master her language. Bishop Harris said every one who takes the Japanese language seriously is going to be estimated more highly by the Japanese officials and people. I do not mean to advocate that we study Japanese only in order to cater to the Japanese people, but in every vocation of life we first must win the confidence of the people before we can expect success in any degree whatever.

I have heard over and over again the remark "but we have no real need for Japanese for we do not come in contact with the Japanese very much." Neither do we come in contact with the Koreans very much until we begin the study of the Korean language. The Koreans do not come to us with their problems, their sorrows and their joys until we can understand what they are talking about and can answer them intelligently.

We shall have a greater number of Japanese friends over whom we shall exert our influence as we know the language better. The knowledge of the language will give us an insight into the character of the Japanese people. They will learn to trust us just as far as we trust them.

Let us think of the value of Japanese in the business world, the educational world, the social world and the religious world as we know it in Korea. First, in the business world.

The convenience of knowing enough to be able to go shopping in Hon Machi in Seoul is an advantage. We can usually find in the large stores, also in the banks and post offices, people who can speak English and that of course alleviates matters somewhat, but many times we want things which can only be obtained at a smaller store and then we say within ourselves, "If I only knew Japanese, I should be able to get along so much better." On the trains as there are usually no Korean employees we also are made to feel the inconvenience of not knowing the national language. As this country becomes more thickly populated with Japanese the inconvenience in the business world will become more real to us. In our business relations to the Government, those who know Japanese are able to bring things to pass. We cannot understand the officials, their motives, their thoughts and actions and we cannot approach them unless we know their language.

In the work of education, for every educational worker whether in the grades, high school, or college, nurses training school or medical college, the getting of the Japanese language is imperative. We all realize that if our workers are going to continue in schools having Government recognition they must know the national language. I have looked up the regulations concerning the language that were printed in 1915 which I wish to read to you.

In regulations for private schools, article 10, 2. "Teachers of a private school giving a common, industrial or special education shall be those well versed in the national language and having scholarly attainments sufficient to discharge their duties in such school. The foregoing

provision shall not be applied to teachers teaching exclusively a foreign language, the Korean language and Chinese literature or to teachers of any special art."

Supplementary rules. "With regard to teachers of a private school giving elementary common education or teachers giving instruction in any subject other than morals, the national language, history, geography and physical exercises in private schools giving higher common education, industrial education or special education, shall not be required to conform to the provisions mentioned in article 10-2 of the foreign regulations until March 31 of the 9th year of Taisho (1920) Private schools and the establishments of which were permitted before and which exist at the time of the enforcement of these regulations shall not be required to conform to the provisions mentioned.....in article 10-2 of the foregoing regulations until March 31 of the 14th year of Taisho, (1925)."

Under remarks page 24 "As to the application of the regulations in connection with the school curriculum and qualification of teachers, five or ten years grace is given, as above stated. But seeing from the point of view of betterment and progress of the school it seems to be advisable to conform to the regulations as soon as circumstances admit. Consequently, even within the extended term, the parties of any private school had better take steps deemed adequate for complying with the provisions set forth in the regulations."

We see by this, teachers giving education in morals, the national language, history, geography and physical exercises were to be well versed in the national language in 1915, but teachers teaching anything else shall not be required to conform to these rules until March 31, 1920. And again those who were teaching in schools, running according to the old regulations are not required to know the national language until 1926. But we must not delay studying the language until then, for if we do we shall find ourselves incompetent when these regulations go into effect. If I interpret these rules rightly we will be able to teach the English language as such in English. It goes on farther to say that even within the extended term the parties of any private school had better take steps deemed adequate for complying with the regulations. I believe they feel in regard to this just as they do in regard to the getting of new permits for our schools that the sooner we do it the better. The very fact that teachers in some of the schools are getting Japanese is going to make the Japanese take a much more favourable attitude toward our schools.

There is a great sphere for missionary work among the Japanese in a social way. There should be in each station one lady missionary who can speak Japanese. I am thinking now especially of Haiju, Pyongyang, Chemulpo, and Kongju where there is Japanese work. In these large centres she would be able to come in contact with them in a social way by having an occasional reception for the women. By doing this she would open a field for herself in all the surrounding villages whereby she could reach the people. There are the large receptions and social functions held by the officials at which if one is really to express his heart to them he must know the language. During our first year in Korea we

met a young man one evening who knew a little English and of course our Korean was limited. After we had been trying to converse for a few minutes he said "We are just as though we were half dumb." This is the same position in which we are placed unless the Japanese with whom we are speaking know English well. Since the Japanese have control of Korea and the Korean people are coming to respect them more and more, they are going to think more highly of us if we can intelligently converse with the Japanese people.

Last, but not least is the value of Japanese for religious workers or should I say the evangelistic missionary. If the Japanese who reside in Chosen were all living in the large centres, then we might expect two or three missionaries sent by the mission in Japan to take care of them. Such is not the case. We find Japanese in all the towns and hamlets on the railroad and far in the interior.

It is said that as the population increases they are going more and more into the interior for farming purposes.

There are now in this peninsula 350,000 Japanese, and Mr. Smith says, in an article in the KOREA MISSION FIELD, that it is estimated there will be 1,000,000 Japanese people here within ten years.

Are we going to allow these people to go unreached because we cannot speak to them? In Miss Finlay's address the other day, I was struck with the remark she made in regard to how the Japanese Christians, in these stations where are missionaries, long for fellowship with them. Missionaries from the Japanese Conference say, we are much better manned than they and if these Japanese are to be cared for it must be done by us.

We often hear it said, yes, the educational workers must have the Japanese language and if a certain one cannot get it, he can go into evangelistic work. Is it fair to the Japanese to say, yes, we will get what you say we must and what you have power to control but we are just looking after the Korean's spiritual welfare and we hope in some way others will look after the Japanese?

It is true we must face the situation and begin as soon as possible to master the Japanese language so that when the demand arises we shall be able to cope with it.

ANNA B. CHAFFIN.

THE PROBLEM OF LARGER EFFICIENCY IN OUR SUNDAY SCHOOLS.

Sunday School Methods are like the making of books, without end. The greatest method I know for a Sunday School teacher is that of loving her pupil so much that she will not let him go till she leads him to the feet of Jesus, and bringing him there, loves him the more and trains him to keep him there. As a help to this, house to house visitation, and meeting the children at their play gatherings, is the greatest help.

The Sunday School Superintendents and the Missionaries in the Stations are the main ones to keep up a constant interest in Sunday School work on the part of the teachers and officers. Words of appreciation, time and work given, and occasional helps derived from the great wealth of Sunday School literature in the English language, are of great help to this work.

The teacher is the key to the situation, when it comes to discussing how we can hold the pupils. The holding of the pupils is a matter of trained, winsome, magnetic Christian personality, and that is a matter of growth. In teaching how to study and how to teach, they seem to do better after learning that there are three gates by which knowledge may enter the mind—the eye, the ear, and the hand, and that they are to use all—Also, to teach something old, something new, and something to do, each lesson, and to ask questions by the five fingers named Who? When? Where? What? and Why? I have often sought to use older women as visiting Committees and for classes taught by young women, but the young women and girls do not make the older women feel needed and welcome so the plan often fails.

The officers and teachers need frequent reminders to be careful to gladly welcome new scholars, to recognize birthdays, to make class visiting Committees of scholars and to have a Class Motto.

The Sunday School should teach definite prayers for night and morning and for grace at meals, so that the children will know how to go to their homes, perhaps heathen ones, and formulate a prayer alone.

The Sunday Schools should be taught to sing frequently, but not too many verses of a long song. There are a number of songs in the Hymnal to which motions are well adapted.

One thing to be engraved on the heart of every officer and teacher is to be on time. The Superintendent is to begin on time even if only one officer or pupil be present, and the teacher is to begin at her important work on the minute.

I have prepared a list of some of the things which any teacher can have for her equipment to illustrate the lesson. They are carried in a small paste-board box, viz.

An envelope filled with sand.

A tiny hand-made bow and arrow.

Some thread and cord.

A tiny candle.

A little booklet of white paper (to illustrate turning a new leaf and purity.)

Colored pencils.

A few tacks and nails—and

A few pebbles.

Teachers should be trained to carry from the garden or roadside—leaves, flowers, weeds, etc. according to the subject one wishes to illustrate.

Each Superintendent should see that his Sunday School has for equipment at least.

Lesson leaves for teachers and scholars.

A blackboard.

Secretary's and Teacher's record books.

A printed program.

A form for Superintendent's and Teacher's reports.

A list of hymns in the Hymnal especially suited for children, noting those which may be used with motions.

A Birthday Song.

A package of ordinary Sunday School cards.

A package of picture postal cards.

A large picture chart.

Each Sunday School is advised to hold a Teachers' Monthly Report Meeting, and at the weekly and monthly meetings methods may during be taught half of each period. Helps for such can now be obtained in the Christian Messenger and in a few books on Sunday School work in the Korean. Efforts should be made to have substitute and prospective teachers also attend these meetings.

There is a great inspiration in the gathering of large numbers of people to study a subject of interest to all. Sunday School work is for all the members of our Churches, and Sunday School Conventions should be held each year at all large centers of work. It would be a great inspiration if all of the Church organizations would work together to urge and plan for the attendance at such conventions of all present and prospective teachers.

A plan for the giving of prizes that has proved successful is—

One card or ticket for a new scholar, having the Secretary stamp on it the date of entrance of the pupil.

One larger, or postal-card, for one who has led a new scholar to the school.

One larger still for the 1st month's attendance of a new pupil.

One larger yet for a birthday gift.

(These can all be obtained at the Tract Society.—ED.)

Prizes once a year at Christmas.

1st. For not missing a Sunday's attendance during the year.

2nd. For learning the largest number of Bible verses during the year.

3rd. For bringing in the greatest number of new scholars.

Putting too much money in prizes and giving too large gifts and too often, I have not found to produce a larger average attendance than usual. It takes tact and plenty of teaching to keep prize giving within good limits, and the careful conserving of money for the most important things.

The Theological Seminary in Seoul has begun teaching Sunday School Methods to its students. That is truly a place where great results will follow all over the Districts as the men go out to their places of work. Get the heart of the preacher in love with Sunday School work in all of its Departments and with trained, up-to-date methods for

its development, and not only will our Sunday Schools be blessed but the work of the whole Church will receive a great stimulus.

All plans must be laid at the feet of the Master, and when we shall feel the Christ moving among us in our Sunday Schools, hear the rustle of His seamless dress, all will be well, and we can be sure of victory.

MATTIE WILCOX NOBLE.

THE MISSIONARY ON HIS JOB.

What is the missionary's job? It is to live a life in such a way that other lives may be better for his having lived. It is to live so that he will leave the stamp of his personality upon those whose lives he has touched. Above all it is to live and work in such a way that his personal impress will leave on every heart the beautiful image of the Lord Jesus. It is his job to give himself to the imparting of the truth wherever he is and to whomever he meets.

First, let us consider the teacher's opportunity. According to an ancient fable, Jupiter once offered the prize of immortality to him who had been most useful to mankind, and the Court of Olymps was crowded with competitors. The warrior boasted of his patriotism, but Jupiter thundered; the rich man boasted of his munificence and Jupiter showed him a poor man's charity to one poorer still; the orator boasted of his power to sway a nation with his voice and Jupiter marshalled the hosts of heaven with a nod; the poet spoke of his power to move even the gods by praise; Jupiter blushed. The musician claimed to practice the only human science that had been transported to heaven. Jupiter hesitated. Then seeing a venerable man looking with intense interest upon the group of competitors but presenting no claim, he exclaimed, "Who art thou?" "Only a spectator," said the gray haired sage. "All these were once my pupils." "Crown him, crown him" said Jupiter. "Crown the faithful teacher with immortality and make room for him at my right hand."

To be sure this is a fable but making all due allowance for its extravagance, there yet remains enough of truth in it to prove an inspiration to every faithful teacher. God has indeed laid upon us great responsibilities. We are in daily contact with minds that are bright, hearts that are sensitive and wills that are pliable. Our words with them are weighty and our example even more potent. It was said by Dr. Channing, "there is no office higher than that of a teacher of youth for there is nothing so precious on earth as the mind, soul and character of the young. Is there is one profession of paramount importance I believe it to be that of the school master."

Granted that the special work in which we are engaged is to educate the mind, to train the intellect and to inculcate the principles of morality, it is our duty also to lead our pupils into the realms of spiritual knowledge

and above all, vitally to introduce them to the "Great Teacher" who said "Take my yoke upon you and learn of me and ye shall find rest unto your souls."

We all know that even these Korean youth do not want religion thrust upon them continually, but they do, without exception, admire a strong Christian character, and they appreciate a loving Christian interest in their welfare and an occasional earnest word upon the subject.

Of all my teachers in school and College none left so indelible an impression upon my life as one humble teacher who talked with me about Jesus Christ, and there was seldom a term in that school when someone was not led in the same way. There was no distinctive religious teaching in that school, but in and out of the class room, this teacher so exhibited the beauty of holiness in her own life and so constantly held up Christ as the true ideal for all lives that ultimately her pupils became converts to her Lord and Master. She was a Christian teacher on her job. And may I ask, can we whose lives are dedicated to missionary service do less?

As to the limitations of our field of work, we make them ourselves. Our field was never larger than it is to-day. We have 82 foreigners who are directly assigned to Educational Missionary effort in Korea. We are working in a field of 13 provinces where there are some 15 million people. We have a Christian constituency of nearly 300,000. What is our responsibility in the light of present conditions? The school is a servant in the community and therefore must be of service, whether it be Grammar, High School or Kindergarten. It must meet the test of usefulness applied to every other utility of the community.

We have 38 Christian schools in Korea of Ko Tung and Higher Grade including the Colleges. Last year the actual amount paid foreign teachers by the Home Churches was over 180,000.00 *yen*. The cost of carrying on the schools is no small sum when we see that in addition to this there have been 218 Korean teachers with a salary budget of 58,500.00 *yen* and 47 Japanese teachers who receive 18,170.00 *yen*. The total budget amounted last year to 291,670.00 *yen*. It has paid, we feel because it has been invested in lives. "Money makes the mare go." Nor can a school produce fruit without equipment and equipment requires money. Facts are facts and we must face them. We must keep our institutions in line with Government requirements and work hand in hand with those in authority, each thoroughly understanding the other and thus make our schools yield the greatest possible fruit for the effort put forth.

Some contend that the supreme end of education is to train men for citizenship. True they must be so trained. However, would it not be wiser to train men and women for life in all its relations? Train them first of all to be masters of themselves that they may be masters of life and its problems. The ideal man is the man who gets 100% out of himself and gives it to his community. No one can be effective now-a-days unless he thinks. So it is incumbent upon the school to complete that process of mental discipline and mental furnishing which will provide this

generation with the thoughtful, masterful, clear-eyed, broad-minded leadership it needs.

But we believe an education is neither complete nor thorough if it is only intellectual. Man is more than intellectual; he has a heart as well as a brain; he is essentially spiritual and the education that overlooks this fact is one-sided. We find the leaders among educational men in Japan to-day voicing this sentiment more and more. If the purpose of an education be to train men for life in all its relations then that most important relation of which a human being is capable, the relation which links him with God and the great spiritual verities of the universe, cannot be omitted. Man is religious, incurably so it is said, and because he is, his religious nature ought to participate in his education, if it is to touch the deeps of his life. His spiritual side is too vital to be left out of the process. That more than any other factor in his career settles his habits and shapes his future. He is not ready for life in its fulness without spiritual discipline. He may be well versed in modern learning but if he has not learned to love God and keep His commandments, he is in the same condition as the young man of whom Jesus said; "One thing thou lackest."

The Christian School performs a vast service to the community. Although the Educational Ordinance of the Government-General of Chosen requires the separation of the teaching of religion as part of the curricula of schools to be given a new charter, yet there is no restriction placed upon teachers influencing the students outside the school hours. The Christian School, although it may not have the Bible taught as a part of the curriculum, yet can teach that book at other hours and influence the students to become good Christians. The Christian school is in a position to produce the best fruit in a community. It is in fact a blessing to the whole educational system of a country whether East or West. A Christian school is not an opponent of any other school but rather a sympathetic helper.

So here is the obligation of the Christian school, to cultivate well rounded, full sided soul efficiency, that men and women may be qualified for life and leadership.

May we missionaries, with the 2,940 students entrusted to us in our Ko Tung, High Schools and Colleges be on our job, His teachers, following Jesus Christ our pattern Teacher, in making them the best men and women. May this year's increase of 13 more Korean and 10 more Japanese teachers than last year be even greater next year. May it be that, as this year, even with the war on in Europe, our funds for financing this work were increased, so next year may an increase be reported.

May ours be the happy experience described in this stanza;

'Perchance in heaven some day to me
Some blessed saint will come, and say,
'All hail, beloved! but for thee
My soul to death had fallen a prey.'
And oh, what rapture in the thought
One soul to glory to have brought!'

ATHLETICS AND INTERNATIONAL GOOD WILL.

THE FAR EASTERN OLYMPIC GAMES.

Six years ago Mr. Elwood S. Brown of the Philippines Islands invited Japan and China to compete with the young men of Manila. The affair was such a complete success that the Far Eastern Olympic Games resulted therefrom. These games are held every two years under the present rules and meet in successive turn in the contesting countries. As the first games were held in Manila, the second, in Shanghai, the third series fell to the lot of Japan and so Tokyo, this spring, witnessed a sight never to be forgotten.

The games started with Japan and the Philippines nip and tuck for the lead and continued so to the end. But Japan finally nosed out ahead with the Philippines close behind. China was never in striking distance of the pennant.

The poor showing of China was a surprise to all and especially to the Chinese themselves. In a meet held in China just before the Olympics they completely outclassed the time they made in the Olympics. There was one place however where the Chinese completely outclassed all rivals. This was in their team work or group athletics. In football and volley ball they far excelled their opponents. They also took the high jump and pole vault but in neither was any astonishing record made.

The track meet was won by the Philippines. These people have won the track meet three times in succession but they came nearer losing it this time than any time before. A great deal of the honor which comes to them in this department of the games is due to one Sa-Avedra who is the speedy man of the East. However, his team mates helped bring up the total score so that the honors of the track meet again went to them.

The Japanese athletes were however the surprise of the meet. They themselves did not expect to get more than second place at the best but little by little, as their men began to win, their hopes arose and their hopes were not in vain. Their prowess was especially pronounced in four departments of the game. These were the swimming, baseball, tennis and long distance running. In swimming they practically took everything; the Waseda baseball team outclassed the team from Manila; Kumagai walked away with the tennis honors and in the long distances the first, seconds, and thirds all went to Japan. There was only one Korean in the entire meet and he played with the volley ball team. In the next meet we hope to see many Koreans take part.

There is one thing that must be taken into account. The weather demanded overcoats and raincoats, being typical weather of Japan. This hindered the Japanese and northern Chinese very little but the southern Chinese and the dusky Islanders suffered very much. For the Philippines especially the weather got beyond discomfort, the athletes really suffering with the damp, cold temperature. When they left the Philip-

pires it was 98 in the shade and what clothing they brought was extremely thin.

However, we must give full credit to the Japanese athletes whose grit and determination won the laurels for Japan.

BYRON P. BARNHART.

SOME COMING MISSIONARIES OF PYENGYANG.

AS OBSERVED BY AN OUTSIDER.

To one who has been absent from Pyengyang for many months and then returns, one of the most impressive things to be observed is the change in, and the progress made by, the children in the foreign school who were little tots in the primary grades playing see-saw and duck on a rock. Behold the boys now with deepened voices aspiring to the base ball nine and the girls with lengthened skirts, rivaling their mothers in sewing and cooking. It was very amusing the first Sunday at church trying to recognize our little-big-old friends; less difficult usually because of such a striking resemblance to one or the other parent. But the first real eye opener was a demonstration given by the "Camp-fire girls." This organization in America is well known to us and doubtless most people are familiar with its purpose and aims, but to see a demonstration of what had actually been accomplished by a particular group of girls way out here in Korea could but make one a loyal supporter of the camp fire idea ever more. Here were the camp fire girls, six or eight of them, looking very attractive in their straight Indian frocks and beaded head band made entirely by themselves and each telling in such a simple straight forward way, the meaning of the Indian name she had chosen to assume and the reason for her choice. Their leader, Miss Hartness, explained the methods followed by the association—too long to repeat here, but the motto of the band is "work, help, love" making the catch word "wohelo." And the girls pass through a series of degrees such as "water carriers," "wood layers," "fire builders," etc.—earning their promotion in all sorts of ways—from teaching a Sunday School class to making a cake, conducting a "Blue-bird association," to sleeping out of doors for a certain period. I have visited Blue-bird meetings and have eaten cake made by the Camp-fire girls so I can testify that the work they have done is first class. One girl told the story of Clara Barton and her work, another gave a talk on "Infant mortality, causes and measures of prevention." The demonstration of first aid measures was especially good, and the quick and complete rescue of some younger girls from drowning and burning was thrilling indeed. This program was followed by an exhibition and sale of articles made by the Camp-fire girls.

In June a very pleasing graduation exercise was arranged for the six pupils who have finished their grammar school work and enter high school in the Fall. Three girls and three boys composed the class, and

having such a small class proved an advantageous circumstance as each member had some special part on the program. Lois Blair was valedictorian and rendered her part very gracefully. Esther and Mary Swallen made us proud of them, one as Salutatorian and the other as Historian. Bruce Hunt was class prophet and his explorations into the future caused many a laugh in the audience. It does not take an imaginative prophet like Bruce however to foretell that he and his class mates will all prove a credit to their homes and their school. Dr. Moffett, who presented the diplomas, spoke so beautifully of the trust that is being reposed in them and of all that is expected of them—the graduates themselves were by no means the only ones who were deeply impressed by his words. Mr. Blair led in earnest prayer. The College Band by their contribution, gave a very festive air to the exercise—indeed there seemed nothing lacking to make this a really truly commencement,—a large audience was present including representatives of the Government, white dresses and fans were in evidence, white clematis formed the decorations—even bouquets of roses were ready and presented to the speakers in turn. One of these was given by Dr. Reynolds himself to his daughter Ella after she had very wittily accepted for the Junior class the huge spade presented by Albert Ross with which he suggested that they not only spade up the school gardens but also dig out their lessons. Robert Robb was class “grumbler.” I would not have believed that a grumbler could grumble about so many things and be so thoroughly enjoyable. Miss Cleland’s careful planning and enthusiasm had much to do with the success of this occasion and she deserves great credit for the successful program.

During the Annual Meeting of the Northern Presbyterian Mission we had some more surprises. Throughout the whole meeting the Camp-fire girls conducted a kindergarten for children under seven years of age ; this was a double blessing, for not only were the thirty children who assembled there each morning at nine thirty o’clock busy and happy and learning many helpful lessons, but the mothers were thus able to go to the Mission meeting with care-free hearts. It was a beautiful unselfish deed and much appreciated by all the mothers.

Mission meeting adjourned on the Fourth of July, and in the afternoon a very interesting program was rendered in which the grown ups had a part of course, but the most unique feature was furnished by the small boys in which their patriotism fairly ran riot. I wish every American citizen in Korea might have seen that battle of “Bunker Hill.” The nine and ten year old “red caps” were out done in valour only by the nine and ten year old “rebels” who threw up their breast-works in double quick time, by laying wooden benches along the platform, and then bravely defending them against repeated assault, not forgetting to economize their ammunition by watching for the “whites of the enemies’ eyes.” A pack of fire-crackers set off outside the window made the scene very real. This was followed by a scene in which the girls represented “the making of the first American flag.”—Let no one think that missionaries’ children grow up ignorant of the history of their native land or that “out of sight is out of mind” and they are not loyal little citizens.

At any rate it was evident in Pyengyang this Spring and Summer that the "coming missionaries" there, are receiving an all-round education and there is no idea so foreign as that patriotism or social service are at all incompatible with their High Calling.

— EVELYN MILLEN ROBERTS.

WHY WOULD I LIKE MY CHILDREN TO BECOME FOREIGN MISSIONARIES.

I should like my children to become foreign missionaries :—

1. Because, other things being equal, I think my children ought to make better missionaries than I.
2. Because, while there are many needs in the world, I know of no need so imperative.
3. Because I wish above all things that my children may have an intimate knowledge of God and His Word.
4. Because, in proportion to their number, I do not believe there exists anywhere in the world, a set of workers who know God so intimately, or honor His Word so practically, as foreign missionaries.
5. There is less temptation on the foreign field to follow worldly ambitions.
6. Because there are more opportunities for service, here.
7. Because, even if it is the place of lesser need where the fight is less hot and not so decisive, if it is where God wants them, it is where they can please Him and the only place where they can please Him, and this is the only ambition I dare have for them.

W. B. HUNT.

KOREA CONFERENCE, METHODIST EPISCOPAL CHURCH.

The tenth session of the Korea Annual Conference of the Methodist Episcopal Church met at Pyeng Yang, June 20, 1917, this being the thirty-third annual meeting since the organization of the Mission in 1885.

Prior to the meeting Bishop Welch had visited all the stations where work is maintained by the Mission, becoming acquainted with all the missionaries and with most of the Korean leaders.

All the Conference business was carried on in the Korean language. Reports had to be prepared in both English and Korean for publication, an easier task for the missionary than for the average Korean.

There was an official "welcome meeting" on Tuesday evening before the Conference opened, and sessions were held in the forenoon of each day until an adjournment on Tuesday the 26th, there being needed but one afternoon session to complete the work. Early morning prayer meetings were held daily, and a splendid spiritual atmosphere prevailed, perhaps the best in recent years.

The Bishop gave sympathetic attention to every question brought before him, getting all available information, and making definite decisions only after mature deliberation. From the beginning it was plain that he would not shirk any episcopal responsibility, and also that he would have due regard for the opinions of others.

The Koreans especially availed themselves of the daily opportunities for private discussion of the work as it pertained to themselves or the Church.

Under present conditions it is inevitable that some losses must be reported, but they relate almost entirely to boys' schools. In these there was a loss for the year of 29 schools, 37 teachers, and 552 pupils. There was also a loss of 462 in the number of probationers reported.

On the other hand there was a gain of 146 in full members, and a gain of 482 in total adherents, there being a total of 43,901. In girls' schools there was a gain of 1, with 12 teachers and 163 pupils. There was a gain in baptisms of 490. In church buildings there was a gain of 8. Sunday School work showed progress in all lines, with gain in Sunday Schools, 31; gain in names on Cradle Roll, 1146; gain in total enrollment 4,250; gain in average attendance 1,394.

In ministerial support there was a gain of 3,523 *yen*, while in total receipts on the field there was a gain of 10,771 *yen*, and a total of 60,489 *yen*.

A memorial service was held for Dr. W. C. Swearer, the only death among the Conference members. Henry Appenzeller was received by transfer from the New York East Conference. Five were received into the Conference on trial and five were received into full connection.

Dr. A. G. Anderson of Wonju and Rev. G. M. Burdick of the Suwon District go on furlough. Pak Won Paik asked for the supernumerary relation. Rev. C. D. Morris becomes superintendent of the Wonju District, Choe Pyeng Hyen Superintendent of the Seoul District, O Kui Sun Superintendent of the Chemulpo District, and Rev. W. A. Noble Superintendent of the Suwon District. The name of the Kongju East District was changed to the Chunan District.

Overtures from other Missions for the formation of a Federal Council of Korean Churches were heartily welcomed, a tentative Constitution was adopted, and delegates were elected to represent the Conference at the proposed meeting. The question of a mutual adjustment of the boundaries which had been receiving some attention from the Korean members was referred to the delegates to the Federal Council of Churches, with the understanding that the question would not be presented until the time seemed opportune.

Bishop Harris, loved and revered by all, was in attendance, and happy in the fellowship afforded. As always in the past, he impressed all with the depth of his love for the Korean people.

The Conference was very delightfully entertained by the people of Pyeng Yang. The Conference of 1918 will be held in Seoul.

CORRESPONDENCE.

I.

COVER PICTURE EXPLAINED.

Dear Mr. DECAMP:

I am also enclosing a picture which you might like to use some time. It shows the unique plan one of Mr. Winn's country churches has of entertaining and, at the same time, instructing the little children while their parents study the Sunday School lesson. One of the men takes the little tots outdoors and teaches them to write the Golden Text in the sand in the church yard with their finger or a little stick. They begin writing near the wall of the church and continue in a long line to the edge of the court yard and then go back and begin at the top again. We think it a very interesting picture.

Sincerely Yours,

(Mrs. R. E.) CATHERINE WINN.

II.

Crescent Beach, Aug. 11, 1917.

My dear Mr. DECAMP:

In your recent Vacation Number of the K.M.F., which we found so interesting, you covered most of the available and popular resorts well, but you omitted one that is now in its third season booming with thirty-three Americans, seven houses and a pavilion, a total of about 50 people having the time of their young lives.

Crescent Beach was discovered and opened in 1914 with five families, representing 100% of Soonchun Station. It is a desert isle, not a Korean being within a mile of water, three pretty hills, and a fourth accessible at low tide, four pretty crescent shaped beaches making almost a mile in circumference the longest beach being 1,100 feet long and as wide as the strongest long swimmer cares to swim. One can get over his head in a short distance yet so gradually that children from one year up play alone in the shallow water. T'is a shell beach but so smooth our two year old Lillian runs barefoot over it. One fine swimmer says she has bathed at Catelena Islands, Galveston, and several other fine beaches but this is far the best beach she ever saw, combining enough surf for fun with enough calm and safety to make it always safe and pleasant for small children. Others say Wakika can't touch it. Of course no nearer comparisons are made. The Beach is reached by auto and steamer, has daily mail service, vegetables fresh daily from Soonchun, fruits, etc. Two sail boats are owned or rented by the Association and the surrounding islands entice one to venture out. Breezes are never absent and sports, sings, etc., abound in proportion to the time allowed. For ten days we had some splendid Bible study in I. Corinthians, led by Rev. R. Knox, of Kwangju. Three of the five stations of the South Presbyterian Mission are represented this year and all five bid fair to be represented next year.

Several parties from China and some from other missions have signified their intention to come down. Seven new houses were ordered and paid for this year in addition to three old ones and the pavilion. This makes a total of ten houses which is all that can get privacy and comfort on this island tho a nearby beach would accommodate many more with the boat going back and forth between. The Association issued hand painted folders, announcing attractions, program, rules and terms and inviting ten families to join. Practically all accepted but furloughs and various causes will keep several away each year so we have the pleasure of one term guests and plenty of room. Hope you and your good family can come some time and add to the merry crowd in this haven for children. Parents say, "at home the children hang around, here I forget I've got a child, so safe I know their play is."

'Scuse us for blowing but we've caught the wind and are having a big time of relaxation, and swimming. Best from Mrs. Crane.

Your true friend,

J. C. CRANE.

III.

July 13th, 1917.

The Rev. ALLEN F. DECAMP,
Editor, Korea Mission Field, Seoul :
My dear Brother DECAMP,

Hardly any periodical that comes to my table brings more pleasure and profit than "THE KOREA MISSION FIELD." I read every article. That one on "Efficiency Through Closer Touch With Our Home Land Constituency," signed "Evangelist," should be reprinted by our Foreign Board and put into the hands of every missionary, both those just going out and those already on the field.

It would create more interest and raise more money than any other agency I know. If you can reprint the article as a tract or leaflet I will take 100 copies. I inclose two dollars.

Very truly yours,

JOHN NELSON MILLS.

The Ontario, Washington, D.C.

IV.

Pyeng Yang, Chosen, July, 1917.

Dear Mr. DECAMP :

I am sending you herewith a copy of an appeal for a Memorial to the late Dr. Graham Lee. The plan for a Memorial has been under consideration in Pyeng Yang Station for several months but no concrete plan for action had been worked out until the Board of Directors of the

Union Christian College recently suggested the desirability of raising an Endowment for the College and naming it "The Graham Lee Memorial Fund." It is fitting that such a great man as Dr. Lee should have a lasting and impressive Memorial raised to his memory in the place of his labors.

Regarding Dr. Lee, Frederick Palmer, the great war correspondent, while on a visit to Korea said, "I would rather be Graham Lee and be doing what he is doing than to be any other man I ever knew." And that is the feeling which must actuate every other individual who learns of the marvellous influence he exerted throughout the great revival of 1907. He, more than any other single man, was the soul of that revival. God used him to begin that work, but in His Providence, Dr. Graham Lee has been called away from the grand work he so excellently began to a higher and better service.

While the accompanying "Appeal"* is designed primarily for friends of Dr. Lee in the homeland, the Board of Directors believe that everyone who knew him in Korea, whether missionary, member of the Korean church, visitor, or acquaintance, will want a share in this Memorial. Several missionary friends have already responded to the call and a fund of approximately 10,000 *yen* has been subscribed.

The Board of Directors has no desire of adding an additional burden to the load the missionaries are carrying, but knowing how deep is the love many bore Dr. Lee, we wish to give everyone an opportunity, at least, to share in the Memorial. In proportion as we on the field show an interest in this matter may we expect consideration from friends at home. We would suggest, therefore, that anyone who so desires make whatever contribution he wishes personally and, furthermore, we would suggest that those who care to do so, agree to try to raise some specified sum for the cause, and forward the same to the Treasurer of the Committee on Endowment.

We ask that you unite with us both in prayer for this object and in the effort we are making to bring this matter before friends.

Your co-operation will be greatly appreciated.

Yours in His Service,

SAMUEL A. MOFFETT, Chairman.

W. D. REYNOLDS,

G. ENGEL.

JAMES E. ADAMS.

R. O. KEINER, Secretary and Treasurer.
Committee on Endowment.

* The Appeal is for \$100,000.00.

NOTES AND PERSONALS.

A son, Howard Fergus, was born to Dr. and Mrs. Samuel A. Moffett of Pyeng Yang, August 16th, 1917.

A daughter, Huldah Toring, was born to Rev. and Mrs. Herbert E. Blair of Taiku, July 24th, 1917.

Rev. and Mrs. Harry A. Rhodes and their children arrived in Seoul from Furlough on the evening of August 18th, and proceeded to Syen Chun the following Monday, to which station they have been assigned.

Miss Julia Martin of Mokpo sailed on furlo July 27 by Pacific Mail Steamer *Columbia* to San Francisco. In order to enjoy Billy Sunday at Los Angeles, she bought her ticket with privilege of three months stay on Pacific Coast, she expects also to attend Bible School in Los Angeles.

Rev. and Mrs. J. G. Holdcroft of Pyeng Yang, who sailed for furlo on *Empress of Russia* to Vancouver, expected to meet Miss Jane Samuel in Seattle and take her to her home. They are also planning to spend three months at Dr. White's Bible School in New York while in U.S.

Rev. and Mrs. E. M. Mowry of Pyeng Yang and Rev. and Mrs. L. B. Tate of Chunju sailed July 27th on *S.S. Korea*. Mrs. Tate, who for some months has not been well, considers herself practically recovered and expects to return from her furlough well and strong.

Dr. O. R. Avison, who has a pleasant way of taking the brethren of the weekly prayer meeting into his confidence when an exigency arises in the conditions at Severance Hospital, and the equally pleasant habit of reporting to that company when relief comes through answered prayer, on August 16th stated that relief in a trained nurse had recently come by way of Persia. Miss Fisher who for the past year and a half has served as trained nurse in the Mission Hospital at Teheran, being unable to serve longer there because of the altitude of the institution, arriving in Seoul, *en route* for the U.S. and learning of the sore need at Severance of a trained nurse, was induced to tarry and serve for some months.

Dr. and Mrs. A. I. Ludlow, who have manfully stood by Severance during the heated term of July and August in all sorts of bad weather and other stress, and have sometimes felt lonesome, left for a much needed month's vacation in southern China the 27th of August. Dr. and Mrs. Mills accompanied them.

Dr. O. R. Avison has received a letter from Dr. T. H. Daniel in which he says that owing to family conditions he will not be able to return to Korea and is starting medical practice in Charlottesville, Va. All missionaries in Korea will be saddened by this news.

On Thursday the 16th of August last, the price was fully paid to the proper Government official by Dr. O. R. Avison and a clear title was thereupon delivered to him, for the tract of land that had been selected, located about two miles from Seoul, as the most eligible site for The Chosen Christian College.

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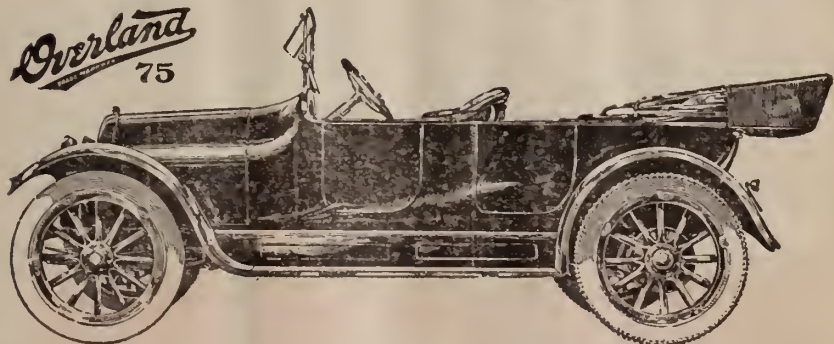
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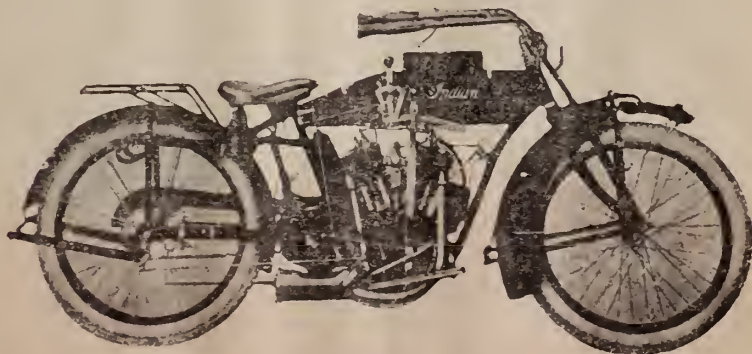
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